



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

**Young Men and Prayer.** By Thomas C. Richards. Boston: Pilgrim Press, 1918. Pp. 81. \$0.60.

This little book contains three parts: "Strong Men and Prayer," a scrappy and loosely articulated series of illustrations; "Why Men Pray," a discussion altogether too brief and quite inadequate; and "Prayers of the Young Man," twenty-two prayers, composed by the author, suited to the occasions of a young man's experience when prayer is especially appropriate. These prayers are the most valuable part of the book. Howard Arnold Walter's familiar stanzas "I would be true" are quoted from "*Harper's Bazar*" [sic] under the title "A Young Man's Prayer," but the poem gives the title to the volume, *My Creed*, and was finally issued by Badger in 1912.

**Jesus in the Records.** By Henry Burton Sharman. New York: Association Press, 1918. Pp. viii+235. \$0.75.

This is a book for daily study of the life and teachings of Jesus according to the records in the first three Gospels. There are twenty-three studies, which cover all the chief events in the Master's life as these records report them. The arrangement is designed to stimulate independent thinking; the questions are uniformly suggestive and generally clear; the "Findings in the Study" at the conclusion might profitably have been enlarged in the interests of greater clearness. The book is admirable for use in study classes of all sorts; it will be useful also in private devotion.

**The Twentieth Century Crusade.** By Lyman Abbott. New York: Macmillan, 1918. Pp. xii+110. \$0.60.

In nine letters Dr. Abbott discusses with his characteristic insight and force the essential problems that were raised by the Great War. The value of these has largely passed away because of the peace which follows the defeat of Germany. The last letter on the coronation of life by a noble death is a permanent message to all who have suffered the loss of dear ones in the war. The little book will remain a valuable record of sane American thinking in a time that tried men's minds as well as their souls.

**Religion—Its Prophets and False Prophets.** By James Bishop Thomas. New York: Macmillan, 1918. Pp. xxvii+256. \$1.50.

Religious Bolshevism in the prophets of Israel comes in for an encomium in the pages of a theological professor's meditations on the historic conflict between the prophetic and priestly types of religion, especially in the life of

Jesus, the supreme development of the prophetic type. The philosophy of the book may be outlined as follows: The key to an understanding of historic and social movements is to be found in the phenomenon of leadership. In religion the opportunities of leadership reach their climax, for good or for evil. The religious leader who is truly devoted to the welfare of men and who seeks the emancipation of the downmost common man and his highest social elevation is the prophet. He is usually set over against the false prophet and the priestly caste and encounters the gravest personal dangers. Apocalypticism is the attempt of priestly writers to masquerade as prophets.

The book follows along the general lines of Wallis' *Sociological Study of the Bible* (1912) and is similar to it in spirit, method, and material. It is an able preachment of the social gospel, elucidated from its roots in Hebrew prophecy to its present-day emphasis and its future hope. It makes manifest that there are ever lurking in the immediate background of organized religion the possibilities and dangers of priestly exploiting in the "cure of souls."

In the zeal of partisanship, however, the author impugn viciously the motives of all priests and other organizers of religion, making them the conscious exploiters of people and attributing to them the sole motive of the "will to exploit." Iteration of the term "exploiters" slaps the reader incessantly. One is reminded of the prevalent scholarly attitude of a few centuries ago, as enunciated in Toland, that religion was "the creation of selfish priests." The promulgation of the Deuteronomic code, for instance, is hardly the deliberately dastardly forgery of exploiting priests our author would have us believe (p. 47). A little more evaluation of the influence of *milieu* on the priests and of psychical elements in human nature would tend to tone down the absurdity of stating that *all* leaders of religion, save a few souls of peculiar prophetic insight, are crooks and thugs.

This effulgent excrescence, however, does not spoil the book, for it is well written, stimulating, and resplendent with the inspiration of a prophetic soul breaking out in Jeremican self-expression. The trenchant distinction between historic Christianity and the Christianity of its founder is well delineated and made the basis of an inspiring challenge to the reader to follow the Christianity of Christ into a larger life of prophetic service and sacrificial devotion.

**The Winning of Religious Liberty.** By Joseph H. Crooker. Boston: Pilgrim Press, 1918. Pp. xiv+269. \$1.50.

This is a popular and thoroughly readable study of the struggle for religious liberty, having especial reference to the contribution of the English Independents and the Congregationalists of

New England. It is more or less of a frankly *ex parte* statement of the case for the advocates of Congregational polity. Thus some Presbyterians may be surprised to find how less honorable a place they take than the New England colonists in their service to the cause of liberty; as when it concedes to Calvinism that "its mighty emphasis on the vast importance of the individual has fostered the democratic spirit, but its aristocratic organization in Presbyteries and Synods has cramped that spirit, especially in the field of religion."

There is an excellent summary of the rise of the Brownists in England, and of the importance of the new principles for which they stood, of the liberty of the local congregation of believers. The discussion of the highly debatable problems of the early history of the Bay Colonists is fresh and vigorous and for the most part judicious. Naturally it deals tenderly with their occasional outbreaks of intolerance, but it gives the data for its conclusions, and is on the whole a valuable popular study of the subject which it treats.

It is to be regretted that the author could not better conceal his prejudice against John Calvin, which distinctly impairs the value of the book as a historical study. To bracket him with Philip II and Bloody Mary as among the arch-persecutors of his time is a mere *grotesquerie* of criticism, and the author's treatment of the Servetus incident is notably unfair. Similar handling of the errors of our Congregational forebears would have yielded very different results from those at which he arrives.

---

**What Is Christianity?** By George Cross. Chicago: University of Chicago Press, 1918. Pp. viii+214. \$1.00.

The substance of this stimulating book appeared in the pages of the *Biblical World* during 1917. As the reviewer has read it again in book form, he is impressed anew with its timeliness and value. One of the most insistent demands of today is for a closer unity between the various branches of the Christian church. The main, if not the sole, obstacle to such unity consists in the exclusive spirit engendered by a narrow dogmatism. To cure this spirit nothing more is necessary than a really historical way of viewing the various forms of Christian faith and practice. Professor Cross possesses ample and exact historical learning, but above all he has the sympathetic spirit which interprets justly and which leaves the reader sanely appreciative of the type of Christianity under discussion. To know apocalypticism, Catholicism, mysticism, Protestantism, rationalism, and modern evangelicism as Professor Cross knows them is to enrich one's own faith and enable one to

co-operate heartily with other Christian movements. Especially admirable is the chapter on modern evangelicism. It opens our eyes to some of the distinctive contributions of the modern spirit to a virile Christianity. The author has rendered a real service in this constructive way of commending a free and forward-looking faith.

---

**Studies in Biblical Parallelism:** Part I, Parallelism in Amos; Part II, Parallelism in Isaiah, chapters 1-10. [University of California Publications, *Semitic Philology*, Vol. I, Nos. 2 and 3.] By L. I. Newman and W. Popper. Berkeley: University of California Press, 1918. Pp. 57-444. \$4.00.

This is a most elaborate and minute presentation of the subject of parallelism. Newman prefaces his study of Amos by a brief sketch of the usage of parallelism in Egypt, Babylonia, China, Finland, among the Arabs, Abyssinians, Hebrews, and Jews. This is very informing and might have been made more so if the Pyramid texts of Egypt had been examined for their contribution, which carries parallelism back another thousand years. This study will do good service by reminding us in our efforts to discover Hebrew meter that we must not forget or ignore parallelism. Much drudgery has gone into the making of these studies and they cannot be called easy reading; but the scholar who wades into them will find much reward for his pains in the form of keen and suggestive textual and literary criticism.

---

**Translations of Early Documents.** By W. O. E. Oesterley and G. H. Box. London: Society for Promoting Christian Knowledge.

**The Sibylline Oracles.** Books III-V. By H. N. Bate. 1918. Pp. 118. \$1.50.

**Joseph and Asenath.** By E. W. Brooks. 1918. Pp. 84. \$1.25.

These two books are welcome additions to this popular series. The selections from the Sibylline Oracles are prefaced by an exceptionally full and good introductory account of the Sibylline Oracles in pagan, Jewish, and Christian tradition. The translation is also accompanied by a goodly number of explanatory footnotes. *Joseph and Asenath* is a much less familiar and much less important document. A brief introduction describes the contents, date, composition, and object of the book. The work is regarded as a Christian revision of an early Jewish apologetic treatise composed sometime between the second and fifth centuries A.D.